AN APPENDIX, TO Mr. PERKINS his Six Principles of Christian Religion.

BY

Mr. IOHN ROBINSON.

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AN APPENDIX, TO Mr. PERKINS his Six Principles of Christian Religion.

VNto the former Principles published by that Reverend mã Mr. *William Perkins*, fully containing what every Christian is [illegible] beleeve touching God and himselfe, I have thought it fit for the good, especially of those over whom I am set, (the younger sort of whom I have formerly catechised in private according to the same Principles) to annex a few other, touching the more solemne fellowship of Christians, the Church of God; as being a divine institution, the spirituall *Paradijse*, and *Temple of the living God*; in which his most solemne *Services* are to bee performed: and to which he addeth daily such as shall be saved: promising to dwell in the middest of them by his most powerfull and gracious presence.

Rev. 2. 7. 1. Cor. 6. 16. Rom. 9. 4. Math. 18. 2. Cor. 6.

Question.

WHat is the Church?

A. A company of faithfull and holy people (with their seed) called by the word of God into publicke covenant with Christ, & amongst themselves for mutuall fellowship in the use of all the meanes of Gods glory and their salvation.

Q. Of what sort or number of people must this company consist?

A. It is all one whether they be high or low, few or many, so as they exceed not such a number, as may ordinarily meet together in one place for the worshipping of God, and sanctification of the Lords day.

Gal. 3. 28. Matth. 28. 19. 20. 1. Cor. 11. 17. 18. & 14. 23. Act. 20. 7.

Q. What are the reasons why the Church must consist of faithfull and holy persons?

A. 1. The *a* Scriptures every where so teach.

2 The *b* Church is the body of Christ, all whose members therefore should be conformable in some measure to him their head.

3 Onely such worshippers please God, & are accepted of him, *c* & have right to the covenant of grace, and seales thereof.

a Levit. 20. 26. Rom. 1. 7. 8. 1. Cor. 1. 2. Phil. 1. 1. 10. vers. 9. *b* Eph. 1. 22. Col. 1. 18. *c* Ioh. 4. 23. Prov. 15. 8. Heb. 8. 8. 10. &c.

Q. But are not hypocrites mingled with the faithfull in the Church?

A. None ought to be by the word of God: and where such are, they are not truly added by the Lord to the Church, but doe *d* creepe in through their owne hipocrisie, and not without

d Iudge ver. 4. Ezek. 44. 7.

without the Churches sin also, if they may be discerned to be such.

Mat. 28. 19. 20. Act. 2. 38. &c. and cap. 18. 19. 20. 21. Rom. 1. 5. 1. Cor. 15. 1. Act. 2. 41. 47. and cap. 8. 37. and 19. 18.

Q. By what meanes is the Church gathered?

A. By the word preached, and by faith received of them that heare it.

Q. Is every beleever a member of the visible Church?

A No: but he must also by his personall & publick profession adioyne himselfe to some particular fellowship and societie of Saints.

Q. How prove you the seed of the faithfull to be of the Church with them?

Gen. 17. 7. &c. Gal. 3. 8. 16. 17. Rom. 4. 11.

A. By the covenant which God made with *Abraham* and his seed: which was the covenant of the Gospell, and confirmed in Christ, the seale thereof circumcision, being the seale of the righteousnesse of faith.

Q. What are the essentiall markes of the Church?

Col. 2. 5. 6.

A. Faith and Order, as the Church in them may be seene and beheld to walke in Christ Iesus whom she hath received: Faith professed in word and deed, shewing the matter to be true: and Order in the holy things of God, shewing the forme to be true, which are the two essentiall parts of the Church.

Q. Are not the preaching of the word, and administring of the Sacraments certaine markes of the Church?

Mat. 28. 19. Act. 14. 7. 15. and 17. 22. &c.

A. No: for the word may (and that rightly) be preached to assemblies of unbeleevers for their conversion: as may the sacraments also (though unlustly) bee administred unto

them, and so be made lying signes. Besides
Gen. 34.14.2. Kings.17.25.&c. Hos.1.9. the true Church may for a time want the use of divers ordinances of God, but hath alwayes right unto them: as may also the false Church usurpe and abuse them, but without right.

Q. What are the meanes in and by which Christ and the Church have fellowship together?

1.Cor.12.3.4.5.6. *A.* 1. In the gifts of the Spirit of Christ. 2, In the Offices of Ministery given to the church. 3. In the Workes done in and by those gifts and Offices.

Q. Wherein standeth this communion of the Spirit?

Eph.2.22.and cap. 4.15.19. *A.* In the in dwelling & operation of the gifts & graces thereof conveyed from Christ as the head, unto the Church as his body, and members one of another: Whence ariseth that most streight and divine conjunction, by which
1.Cor.6.17 as by the civill bond of mariage, the man and wife are one flesh: so they who are thus iojned to Christ are one spirit.

Q. How many are the offices of ministery in the Church?

A. Five besides the extraordinary offices of Apostles, Prophets, and Evangelists, for the first planting of the Churches, which are ceased, with their extraordinarie gifts.

Q. How is that proved?

A. Partly by the Scriptures, which both mention them expresly, & describe them by their principall gifts and workes: and partly by reason, agreable to the Scriptures,

Q. shew

Q. *Shew me which those officers be, with their answerable gifts and workes.*

A. 1. The Pastor, to whom is given the spirit of wisedome for exhortation, 2. The Teacher to whom is given the gift of knowledge for doctrine. 3. The governing Elder, who is to rule with diligence. 4. The Deacon, who is to administer the holy treasure with simplicie. 5. The Widow, or Deaconnesse, who is to attend the sick and impotent, with compassion and cheerefulnesse. Eph.4.11. 1. Cor.12.8. Rom.12.8. 1.Tim. 5.1. Act. 6. 1. Tim. 3. 8.10. and cap.1.10. Rom.16.1.

Q. *What is the reason for the proving of these ministeries?*

A. Because all these are necessary, & these alone sufficient for the Church: as being the most perfect societie and bodie of Christ, which neither faileth in that which is necessary, nor exceedeth in any thing superfluous.

Q. *Whence ariseth the necessity & sufficiencie of these ministeries in the Church?*

A. From the condition partly of the soules, and partly of the bodies of the members.

Q. *How doth that appeare?*

A. 1. In the soule is the faculty of understanding, about which the Teacher is to be exercised for information, by doctrine. 2. The will and affections, upon which the Pastor is especially to work by exhortation and comfort. 3. For that doctrine and exhortation without obedience, are unprofitable, the diligence of the ruling Elder is requisite for that purpose.

Q. How are the other two Ministeries to be exercised?

A. As the Church consisteth of men, and they of soules and bodies, so are the Deacons our of the Churches treasure & contribution to provide for the common uses of the Church, relieſe of the poore, & maintenance of the officers: as are the widowes to afford unto the sick and impotent in body (not able otherwise to helpe themselves) their cheerefull and comfortable service.

Q. Wherefore call you those offices by the name of Ministeries, or Services?

A. For two causes: 1. For that they are no Lordships, but meere services of Christ, and of the Church.

Math.20.25.26.27. 2.Cor.4.5. 1. Cor. 4. 1. and cap.3.21.22.23.

2. Because they consist in administring onely of those things which are Christs, and the Churches under him.

Q. By whom are these Officers to have their outward calling?

A. By the Church whereof they are members for the present, and to which they are to administer.

Q. How doth that appeare?

Act. 1.25. 23. and cap.6.1.2. 3.5. and cap.14.23. Act.1.21. and 6.3. 1.Tim. 3.2. 3.4.5.

A. 1. The apostles who taught onely Christs Commandements, so directed the Churches.

2, The people amongst whom they have been conversant can best iudge of their fitnesse, both in respect of their persons and families.

3. It furthereth much the diligence and faithfulnes of the Minister, that they whose Mini-

Minister he is, have freely chosen him as unto whom under Christ, they commit the most precious treasure of their soule: as also it bindes the people to greater love and conscience of obedience of him & his ministery, whom themselves have made choice of.

4. The Church being a most free Corporation spirituall under Christ the Lord, is in all reason and equity to chuse her ministers and servants under him, unto whom also she is to give wages for their service and labour. 1. Tim. 5. 17. 18.

Q. Is this outward calling of simple necessity for a true Church officer?

A. Yea, as for the magistrate in the city and common wealth, or steward in the family: without which they usurp their places, how excellent soever, whether in their gifts, or workes. Heb. 5. 4. 5.

Q. What if the officer bee found unfaithfull in his place?

A. He is by the Church to bee warned to take heede to his ministery he hath received, to fullfill it; which if he neglect to doe, by the same power which set him up, hee is to be put downe and deposed. Col. 4. 17.

Q. What are the outward workes of the Churches communion with Christ?

A. These six: 1. Praier 2. the reading and opening of the Word. 3. the Sacraments. 4. singing of Psalmes. 5. Censures. 6. Contribution to the necessity of the Saints.

Q. Wherefore put you prayer in the first place?

A. Because by it all the rest are sanctified 1. Tim. 2. 1. 2. 4. 5.

to

to the faithfull. For prayer see the end of the fifth Principle, with the exposition: onely adde this, that in the act of our speaking unto God by prayer, we are not to use the help of any booke, beads, crucifixes, or the like, to reach or provoke us, but onely the helpe of the spirit of adoption, and prayer, working in our hearts effectually, and teaching us both what and how to pray as we ought.

Iude verse 20. Zach. 12. 10. Rom. 8. 15. 26.

Q. *What believe you touching the word?*

A. Besides the things observed in the fifth Principle and Exposition: that the whole written Word, and it alone is to be read and opened in the Church.

Q. *Wherefore are the whole Scriptures to be read and opened?*

Prov. 30. 5. Rom. 15. 4. 2 Tim. 3. 16. Deut. 4. 2. Rev. 22. 19.

A. Because the whole Word of God is pure, written for our learning and comfort, given by divine inspiration, and is profitable for doctrine, reproofe, correction and instruction, and from which nothing may be diminished.

Q. *How prove you that the Scriptures, onely are to bee read, and opened in the Church?*

Rom. 16. 17. Heb. 11. 6. Ioh. 20. 31. 2 Tim. 3. 16. 17. Prov. 30. 6. Deut. 4. 2. Rev. 22. 19.

A. Because they alone are sufficient for faith, and the obedience which is of faith, & able to make the man of God perfect, throughly furnished unto all good workes, and unto which nothing may be added.

Q. *Who are to open and apply the Scriptures in the Church?*

A. Principally the Bishops or Elders, who by the Word of life are to feed the flocke, both

both in teaching and governement. Secondly such as are out of office, in the exercise of Prophesie. Act. 20. 28.

Q. *How is that exercise proved in the Scriptures?*

A. By *f* examples in the Iewish Church, where men though in no office, either in Temple or Synagogue, had libertly publikely to use their gifts.

2 *g* By the Commandement of Christ & his Apostles.

3. By the prohibiting of *h* women (not extraordinarily inspired) to teach in the church, herein liberty being given unto men their husbands, or others.

4. By the excellent ends, which by this meanes are to be obtained: as 1. The glorie of God in the manifestation of his manifold graces. 2. That the gifts of the spirit in men be not quenched. 3. For the fitting and tryall of men for the Ministery. 4. For the preserving pure of the doctrine of the Church, which is more endangered, if some one or two alone may onely be heard, and speake. 5. For debaring and satisfying of doubts, if any doe arise. 6. For the edifying of the Church, and conversion of others.

f Luke 2.4.2. 46. 47. and cap. 4. 16. 17. 18. Act. 8. 4. and cap. 11. 19. 20. 21. and cap. 13. 14. 15. 16. and cap. 18. 24. 25. 26.

g Luke 9. 1. and cap. 10. 1. Rom. 12. 9. 1. Pet. 4. 10. 11. 1. Cor. 14. 1.

h 1. Tim. 2. 11. 12. 1. Cor. 14. 34. 1. Pet. 4. 10. 11. 2. Thess. 5. 19. 1. Tim. 3. 2. 1. Cor. 14. 35. Act. 2. 42. Luk. 4. 22. 23.

Q. *Who is a Prophet in this sence?*

A. He that hath a gift of the spirit to speak unto edification, exhortation and comfort.

Q. *What is the order of this exercise.*

A. That it be performed after the publike Ministery by the teachers, and under their direction and moderation: whose duty it is,

if

if any thing be obscure to open it: if doubtfull to cleare it; if unsound to refute it: if unperfect to supply what is wanting, as they are able.

1. Cor. 14. 24. 25. 2. Cor. 13. 1. Act. 13. 15.

Q. What believe you touching the Sacraments, further then is observed in the former Principles?

A. That they are to be dispensed according to the tenure of the covenant of grace, whereof they are seales: in respect both of the persons to whom, and of the ends for which they are to be administred.

Q. Which are those persons?

A. The faithfull and their seed.

Q. May all the faithfull partake in the Sacraments?

Gen. 17. 1. Cor. 7. 14. Act. 2. 38. 41. 47.

A. No, except they be also added to some particular Congregation, unto which the publike ordinances and ministery doth appertaine.

Q. Which are the ends and uses of the Sacraments?

Gen. 17. 9. 10.

A. The first is from God to the Church, opened in the exposition of the fifth Principle, where it is shewed what a Sacrament is. The second is from the Church to God, in which it testifieth the acceptance of the Covenant, & bindeth it selfe to the performance of the conditions. The third is in respect of the members themselves mutually, as being badges of their association. The fourth in respect of all other assemblies, between whom & the Churches, they are notes of distinction.

1. Cor. 11. 23. Iudg. 4. 4.

Q. What is required touching singing of Psalmes

Pſalmes in the Church?

A. That they bee ſuch as are parts of the word of God, formed by the holy Ghoſt into Pſalmes or Songs, which many may conveniently ſing together, exhorting and admoniſhing themſelves mutually with grace in their heart. Mat.26.30. Eph.5.19. Col.3.16.

Q. What beleeve you touching the cenſure of excommunication?

A, That it is to be uſed by every particular Church, according to the rules of Chriſt.

Q. How prove you this power to bee in every particular Congregation?

A, 1. By the donation and gift of Chriſt the Lord. 2. The particular Church of Corinth had this power, for the neglect whereof it is reproved by the Apoſtle. 3. Every particular Church hath right to the Word Sacraments, and praier, within it ſelfe, which are greater, and therefore to this which is leſſer then they. Mat. 18.19.17. 1.Cor.5.

Q. What are the rules of Chriſt for excommunication?

A, 1. The ſin thus to be cenſured muſt be ſcandalous, and the perſon obſtinate after due conviction, and patience uſed.

2 The Church excommunicating muſt bee that particular congregation gathered together in the name of Chriſt, whereof the ſinner is a member. Mat.18.15. 1.Cor.5.12. Mat. 18. 15. 16. 17.19. 1.Cor.5.4.5.12.

Q. How prove you that by the Church Math. 18. is not meant the Bishop, or preſbytery repreſenting the body?

A, 1. One

A 1. One man cannot be a Church, which as Christ teacheth, verse 19, 20, must bee a company, how small soever, gathered together in his Name.

2, The word there used, never signifieth in the Scriptures, an officer or officers, excluding the people.

3. The Apostle 1 Cor. 5. expounds Christs meaning to bee of the whole body come together.

4. The Elders being publicke officers, are to exercise the solemne workes of their office; and particularly the worke of rebuking them that sinne, openly and before the Church, both that others may feare, and the Church of Faith consent to the excommunication: and therefore cannot represent the Church being actually present. 1 Tim. 5. 20.

5. A representative Church in a case of Faith and conscience without the consent of the represented in the particular decree, establisheth the popish doctrine of implicite Faith.

Q. What is the order of proceeding in this Censure?

A. That a brother offending privately be admonished privately, and after (without his repentance) with a witnesse or two, who may give testimony both of the offence and admonition: and lastly, that by the brother admonishing, with his witnesses, the sinner (remaining obstinate,) complaint bee made to the Church: which last complaint alone is sufficient in publike offences.

Q. What

Q. What order is to bee observed after complaint thus made?

A. The officers as the governours of the Church, are by the Scriptures clearely to convince, and seriously to admonish and exhort the offender: and upon his impenitency (with due conviction and patience) to decree against him the sentence of Excommunication: and lastly, with the peoples free consent, to pronounce and execute the same.

Q. How appeareth the necessity of this ordination?

A. Many waies. 1. By the commandement of Christ, and practice of the Apostolicall Churches. Mat.18. 1.Cor.5. Rom.1.24.

2. For the glory of Christ, which is much impeached by the prophanesse of those who professe his service.

3. For the humbling of the sinner, and for the salvation of his Soule.

4 To prevent the infection of others.

5. That by zeale and holinesse of the Church they without may be gained to the Gospell. 1.Cor.5.1. Heb.11.25.

Q. How is the Church to walke towards a person excommunicated?

A. So as they may make him ashamed by withdrawing from him in all spirituall Communion, and civill familiarity also, so farre as may be, without the violation of any naturall or civill bond. 1 Cor.5.11.

Q. What is to be observed for the Churches contribution.

A. That

A. That in their publike meeting they
1 Cor. 11. 6. contribute, as God hath prospered them to the publicke treasury, by the Deacons to be received and distributed, as there is need to the releefe of the poore, maintenance of the Ministerie, and other necessary uses of the
Act. 5. Gal. 6. 10. Church, first, and after of others also, as need requireth.

And whosoever will walke according to this rule, peace be upon them, and mercy, and upon the Israel of God.
Galath. 6. 16.
Amen.

I. ROBINSON.